and naturally just, as the head thereof; **the first** contriver and orderer of all. Which **kind of Di vine** Fate hath not only been formerly **asserted by the Stoics,** but also of late by divers **modern** writers, Wherefore, of the three fatalisms, or false hypotheses of the universe, **mentioned *in*** the beginning of this book, one is **absolute Athe ism,** another immoral Theism, or religion **without** any natural justice and morality (all just and un just, according **to this** hypothesis, being mere **the- ticai or factitious** things, made by arbitrary **will and command** only); the third and last, **such a** Theism, as **acknowledges not** only a God, or **om- nipotent understanding** Being, but **also natural** justice and morality, founded *in* **him, and derived** from **him;** no liberty from **necessity** anywhere, and therefore no distributive **or re- tribuithe** justice in the world. Whereas **these thrre things** are (as we conceive) the **fundamentals or essentials** of true **religion*** First, that all **things in the** world do not float without a head and go vernor; but that there is a God, *mi* **.omnipotent understanding Being, presiding over all.** Second ly, that **this God,** being essentially good **and just,**

there is <f>**v<ra jcoXov *ta* Sucoftov,** something **in its own** nature **immutably** and eternally just and **unjust;** and not by arbitrary **will, law, and command** only. And, lastly, that there is something **<p* *J/*of, or, that we are so far forth principles or masters of our own actions, as to be accountable **to** jus tice for **them,** or to make u» guilty and blame worthy for what we do amiss, and to deserve **pu-**, **Bishment** accordingly. **Which three fundamentals** of religion are intimated by the **author to the** Hebrews *in* words;—" He that cometh to